

A DISCOVRSE OF HOUSEBANDRIE,

*No lesse profitable then delectable : declaring
how by the Housebandrie, or rather Housewiferie of Hennes,
for five hundred Franks or Frenche poundes (making in En-
glishe money lb. xi. s. i. d.) once employed, one maie
gaine in the yere, fower thousande and five hun-
dred Franks (whiche in Englishe mo-
ney, maketh five hundred poundes)
of honest profite: All costes
and charges deducted.*

*Written in the Frenche tongue by Pal-
ler Prudent Choselat. And lately
translated into Englishe
by R. E.*



*I Imprinted at London by Thon Kyngston,
for Myles Fenynge, dwelling
in Paules Church-yard, at
the signe of the Bible.*



A Soule, is xij. Frenche pence.

Xij. Soules, makes a Frenche Teston, whiche is fower grotes Englishe.

Thre Soules, make a grote.

A Franke or Frenche pounce, is twentie Soules, xvij. Soules, makes ii. s. after ix. Soules to a shilling. So remaineth of the Franke twoo Soules, to make vp the Franke of twentie Soules.

ix. Frenche pence, make one Englishe penie. ix. Soules, one shilling: ix. Frankes one Englishe pounce: nyne hundredeth, one hundredeth: nyne thousande, one thousande.





To the right honourable the Count-
tee of Rochefort, Knight of the order of
the Kyng, and Capitaine of five hundred
menne of Armes of his or-
dinaunces.



MY Lorde, hauyng from my youthe in
memorie the precepte of Apelles,
moſte excellent Painter of his tyme,
who commaunded his Prentices not
to paſſe one daie, without drawyng
of a line, to the ende to keepe them
in breath and continuance (as doeth
the Hunter his Greyhounde) he ſee-
meth by that precepte to ſhewe howe
greately idleneſſe is to bee auoided, and howe greate is the loſſe of
tyme, to leaue the exerciſe of trauaile. And therefore, not to
tranſgreſſe this precepte in theſe tumultuous and turbulente ty-
mes, copoſed of more then ciuile warres in the bowells of France,
I haue addreſſed my ſelf for the auoidyng of Idleneſſe, to drawe
my line vpon an humble and lowe ſubieſt, to make a diſcourſe of
domestiſtical Houſbandry. & to ſhewe how a diligent man maie of
one little ſumme drawe greate gaines by honeſte meanes. Whiche
doyng, I greatly recreate my Spiritues emong my bookes, and for-
get a greate parte of my ſorowfull thoughtes of theſe troublous
tymes. And forasmuche as I knowe, that after long praſtiſe of
armes, and the greate trauaile whiche you haue had therein, the
trauaile of letters ſhalbe greatly delectable vnto you, when with
equall paſe, you ioyne wiſedome with magnanimitie, I haue taken
vppon me the boldneſſe, to preſent vnto you this my little labour,
by

The Epistle.

by the readyng whereof you maie take one hower of recreation. I
haue addressed this little Housbandrie in suche order, that the
practise beyng therein well instructed in buiying, and conseruatiō
of thynges bought, with discreete distribution of the same, maie
assure hym self to lacke no marchantes. This little discourse, is of
the time of the troubles of the yere M.D.LXVII. before
that the Winde Cæcias drewe the cloude of trou-
bles into the countries of Poictu and Lo-
dunoys, where I appointed the
Marchaunte to
make his exploit, as shall bee
sene in the readyng.

Yours moste obeisant,
Prudent Choyselat.



The Authour to his frende afflicted
With the troubles of the ciuile VVarres
 in Fraunce, in the yere of our Lorde,
M. D. L X V I I.



In the calamities and encombzances, the miseries and sorowes, whiche proceede of the insolencie into the whiche the people of this tyme is plunged in this age of Iron(Of Iron I maie saie, hardened to misfortune) hath well witnessed to vs, how true is the aunciente Proverbe, whiche saith: That *Iupiter* is slowe to visite the skinne of the Gotes: Yet that in fine, he permitteth not an euill facte unpunished. Wee haue seen with our eyes, and felte by effecte in oure Fraunce, at the risynge of these laste troubles, fallynge vpon vs like tēpest of a Haile vnlooked for. The whiche, as coming out of the Bore of *Pandora*, or out of a broken infected Prison, was so spredde among menne, and hath made suche ouerture of vice and mischiefe, that all sortes of euill are sette at libertie: *Mars* the Executour of the wrathe of the Goddess, hath so vomited his Choler without measure, that the burnynge thereof hath chafed theim, not onely to sociall Warres, but to all Deuelishe attemptes, more then *Megarique* to Robberies and Murthers, and (as saith *Cicero*) to *Phalarismes* and mosse cruell inhumanites, *Vulcan* leauynge his proper Region, hath folowed these miseries, and searched newe habitations, to exercise these operations: In suche sorte that it is easie to iudge, that these mishappes are fallen among menne, to putte theim in memorie of their synnes, founde in the saied Gotes skinne, of the whiche you haue payed your lott: as I haue knowen by the complaints, whiche you haue made for your greate losses of money and menage spoiled and destroyed by sack-

A profitable discourse

rage, and pillage also of your Nobles. In the whiche I lamented your fortune, as a common Shipwracke: But patience in it be far more. And to helpe you, I haue none other meane then by aduise and counsaile: you knowe that all my life, I haue spent little tyme in hordpyng of richesse, and thynges caduke. And that rather I tooke pleasure to content my Spirites, in readdyng and searchoyng of suche thynges, as fewe menne haue founde. Yet not to refuse the helpe a frende in necessitie: and vnderstandyng that there yet remaineth vnto you, fve or sixe hundred Frankes, whiche you haue hidden, forseyng so greate a mischaunce, it seemeth vnto me, to the ende that you in nothyng diminishe your state of liuyng, so to redresse the same, that you maye easely in shorthe tyme, reenter into as greate and ample reuenewes, as you had before the saied troubles.

Your reuenewe doubtelesse consisteth in Housebandrie of all sortes of cattaille, as Beeves, Kynne, Hares, Sheepe, Foule, and suche other thynges as reioyseth theim, whiche are giuen to the Countrie life. I can bee a witnesse how your Table was euer readie for your familiar freendes: And your wife and daughter were of worshipfull estimation, and of carefull prouision for your famelie, entertained by honest sparyng and frugalitie, requisite in due tyme and season. At whiche tyme also you were well esteemed, for your liberalitie toward your neighbours and freendes. But seeing that Fortune hath tourned her visage (as she is accustomed to doe, when the tyme agreeth with her) you muste needes retire, and not suffer her to remaine with you in like regarde as before. And therefore you muste forgette those losses, and thinke of a Gaine to come: To the whiche you shall attaine easely, with this little summe remainyng, if you will emploie it, as I will aduertise you. And this without spotte of villanie, or filchie and excessiue gaines. Furthermore, your Housebandrie shall flourish, and your name shall bee more knowne in Fraunce, then was among the

of Housebandrie.

the Greekes, the name of hym that burnt the Temple of *Diana in Ephesus*.

And to make no longer discourse: aduise your self to bestowe your summe of money in buyng of Hennes: not *Meleagrides*, the whiche *Bellonius* in his Peregrination affirmeth to be our Hennes of the Indies (beyng the true granieres of Dtes) but common Hennes of our Countrie: and Housebände or employe them in suche sort, as I will shewe hereafter. And bee not impacient to attende the conclusion.

Firste of all, it is necessarie to haue them, neare vnto the Citie of Paris, famous and of greate renoume throughout all the worlde, to bee the marte and seate of all good Artes, and Sciences, and populous of all sortes of menne, if there bee any other vnder the Sunne. There consider the situation of some commodious place well builded, hauyng good roomes and Stables, with a Courte or parde inclosed of twoo Acres of grounde, more or lesse, and walled of sufficient height. With also twoo other Acres inclosed, for another purpose, whereof wee will speake hereafter. Of these are enowe to bee founde, in the olde rurall buildynges about the Citie of Paris. So then can you not saie, that you are straightly lodged. For *Quintus Cincinnatus* Citezine of Roome (so named for wearyng his haire combed and bearded) possessed no more when he was called to the dignitie of Dictator, as writeth *Valerius Maximus* in his fowerth booke.

The aforesaid Mannour place or Ferme, with Parde or Courte inclosed, you shall take by Lease for certayne yerres, payng yerely rent for the dwellyng of you and your famelic. You shall dispose your Stables commodiousely for your Hennes and Chickins, with the viewe or prospecte toward the Winter Orient, that the Sunne maie giue the good morrowe to your Hennes, whiche greatly delite at the Rysyng Sunne, as noteth *Columella* in his ix. booke of Housebandrie: also *Varro* in his thirde booke.

B. iij.

The

A profitable discourse

The Henne houses, shall bee commodious and profitable if thei bee alone or solitarie, and the Plankes well couered with claye, because the Hennes delite to puiue and tounble them selues in duste, and to bee kept warme. And therefore boordes or plaister, are not conuenient to this purpose.

The Lathers or Perches muste bee from the grounde twoo foote high. Also flatte, and not rounde, because the Hennes doe not bende, or crooke their clawes or Talantes as doe other graspelyng feules.

The saied Henne houses also, in the daie tyme muste bee open, that thei maie be euented with Winde and Aire. And that the Right aire maie more easely transpire and breath out, that it maie cause no diseale by close ayre, whiche in shorte tyme causeth putrefaction, and diseases thereof proceeding.

Under the Henne houses, and all aboute the Stables, shall bee hanged many Paniers of conueniente bignesse, stufte with Haye, to receiue the Hennes when thei laye. For Haye in this case, is muche better then Strawe, because it is softer and warmer, and is not so apte to engender Lice or Moozmes. I dooe not meane that it should bee so deare as was that, whiche was solde for fower Attiques the handfull, for menne to eate, at the tyme of the greate Famine in Ierusalem, as writeth *Iosephus* in his seuenth booke of the warre of the Jewes, the fower Attiques amountyng to fowertene Frenche Soules, after thre Soules and sixe Frenche Pence for a Soule, as muche as the Romaine penie, as writeth learned *Budens* in his booke *De Asse*.

xxiiij. d. and
ij. thirdes.

When you haue thus disposed your Henne houses, and made them sure and saufe against all hurtfull beastes and Uermine, that maie enter by Daie or Night, and haue well placed the Paniers, to receiue and harbour theim, you shall bestowe the summe of thre hundred Frankes, in buyyng of good Hennes, whiche maie cost you after the rate of five Soules (whiche is vj. d. and twoo thirdes) the peece, by reason

of Housebandrie.

reason of the dearche whiche is now, by occasion of War-
res. Whiche shall bee twelue hundred Henne, after *xxv. lb. s. vi. d. &*
Frankes the hundred. *ij. thirdes*

The Countries of Angeou, Touraine, and Lodunois, of *j. d.*
haue been the Countries with Britaigne, lesse troubled
with the saied Ciuile warres: And therefore Hennes are
there better cheape: Also verie good, strong, well membe-
red, and of the beste race to make your emploite.

You shall choose the youngeste, whiche are apter to laye
then the olde: and the common, more then thei of kynde: or
the Blacke, Redde, and Taunie, whiche are more fruitefull
then the Graie or White, as *Aristotle* affirmeth in his *His-*
torie of Beastes in the firste booke, the firste Chapter. And
also thei whiche haue their cresse or combe double and by-
right, as witnesseth *Plinie* in his naturall *Historie*. Also *Pal-*
ladius and *Petrus Crescensis* in his Booke of Housebandrie.
Likewise *Carolus Stephanus* a man of our tyme, & a diligent
gatherer of thinges Economike, parteinyng to Housholde
and Housebandrie.

Thei of meane bignesse, are the beste, haupng their brest
large, their bodie well fleshed, not with long Spurres like
vnto Cockes, for thei commoly breake their Egges. Take
heede also that thei bee not to fatte. Witnesseth the good wife
whiche beyng in loue with her Henne, fedde her so well, and
made her so fatte, that she leste layng, as rehearseth *Esop*
in his Fables.

You ought to thinke that the good Woman loued her
Henne no lesse, then the Emperour *Honorius*, sonne of *Theo-*
dosius loued his, named Rome. Who vnderstandyng that
Alaricus Kyng of the Gothes had taken Rome, (whiche
was the aunciente Citee of Rome) was verie sadde, suppo-
syng that *Alaricus* had takē his Henne, whiche he so muche
loued, as *Zonar* the Greke Historiographer hath written,
in the life of *Honorius*. I saie the aunciente Rome, because
the Emperours of the East partes, called Constantinople,
newe

A profitable discourse

newe Rome.

v. p. vi. s.
vii. d.

In like maner you shall buye Cockes, to sorte or matche them. Sixe score Cockes shall suffice for the twelue hundred Hennes. For one Cocke, maie suffice for tenne Hennes. Thei maie coste you tenne Soules the peere, ouer and aboue the price of the Hennes: whiche amounteth to fourtie and eight Frankes. Thei of the age from a yere and a halfe, vnto twoo yeres, are the beste.

To knowe them well, you shall consider the Plumage or Feathers. The Blacke, Redde, and Taunie, are the beste. Also thei that haue their Combe or Crest byright, and double or diuided. Their eyes Redde and glistering: Their becke, shorthe and hooked: well spurred: their goyng, haucie and poudre: Their voice strong and soundyng: And suche as crowe muche, representyng suche a maiestie, as did the Cocke of the Persians, whiche among them was reuerenced, and honoured for a Kyng, as reciteth *Aristophanes*. At the least, that thei shewe a certain hardinesse, as thei whiche the *Carians*, people of the lesse *Asia*, boze vpon their Morion or Helmet, goyng to battaile: As *Alexander de Alexandro* hath written in the xx. Chapter of his firste booke.

Alestoromantia.

And if you will take pleasure in Diuination of thynges to come, by Cockes, (whiche Diuination is named *Alestoromantia*) as did *Iamblicus* maister of *Proclus*, as *Libanius* his compaignion, greate and learned Philosophers, in the tyme of the Emperour *Valens*, you maie make experient of suche predictions, and therewith dooe pleasure to your freendes.

And to the ende that you shall not bee ignorant in the Theorike, or speculation of the saied Diuination, I will shewe you a certaine practise and Prognostication thereof. Certaine greate lordes were curious to knowe, who should bee succellour to the Empire, after *Valens*, fauourer of the damnable secte of the *Arrians*: Praying the saied Philosophers to giue aunswere, accordyng to their Arte and experience,

of Housebandrie.

rience, whiche thei had of suche thynges. Who were verie diligente to satisfie their requeste, as commonlie menne of letters are not ingrate to communicate to others, the frutes of their garden.

Therefore *Iamblicus*, and *Libanius*, chose a place verie plaine and equall, of conuenient largenesse: and caused fine powder, or ashes to bee sifted therein. In the whiche powder, thei wrote the *xxiii.* letters of the Alphabet equallie distant the one from the other, one little cubite asunder, whiche is a foote and a halfe.

These *xxiii.* letters so written and oyled, made a figure pentagon, or of five angles, hauing five equall distaunces. Upon euery of the whiche letters, thei laied tenne graines, one of Wheate, and an other of Barley.

The figure being set in order, thei took a Cocke, & bid to hym these wordes: Cocke enuious, Cocke ielous, Cocke proude: Eate the grain, and leaue the letter. Then making a greata whispering, in maner of a Charme, thei lette the Cocke so charmed, eate certaine of the graines lying vpon the letters. The which letters then ioyned together, and set in order, according to the graines whiche laye on the, these letters were founde. T, H, E, O, D. And were thereby con- Theod. tented to searche no further.

And by this Dimination by the Cocke, the saied Philosophers gaue answer, that the succellour of the Empire, should bee one *Theodosius*, or *Theoderus*, or *Theodorus*, wherof *Valens* being aduertised, was greatly displeased, fearing least his childzen should bee deprived of the Empire. And therefore putte to death all the greata Lordes, whiche were so named. *Iamblicus*, had euill fortune, and shortly after was poisoned. *Vopiscus*, *Lampridius* and *Zonare*, which haue written the liues of the Emperours of the East and Weste, will make you wise in this Prognostication.

Not without reason I haue rehearsed vnto you this little Cubite. For if your figure Pentagon were directed by

C. 1,

the

A profitable discourse

the greate Cubite (whiche is of nyne foote, accordyng to the whiche, the Arke of *Noe* was measured, as some Speculatours haue affirmed,) you might faile in you Diuination, and shall not come to the knowledge of that you desire.

Nevertheless, for asmuche as suche Diuinations, be deceptes, and inchauntmentes of the eyes and senses, haupng in them no substaunce of truthe, but rather of lyes, you shall giue no faithe thereto. For falshoode is euer overcome by truthe: as by example allegorike, *Iosephus* in his Historie of the Antiquitie of the Jewes, in the seconde Booke and fift Chapiter declareth: As also is written in *Exodus*, Capte. vii. Where the Rodde of *Moses*, was by the finger of God tourned into a verie Serpent, and deuoured the fantastike Serpentes of the Magicians of *Pharao*. And the Authours of the saied Magique, finallie receiued their rewarde as did *Iamblicus*: and as did *Arphaxat* the Magician of Persia, who was striken with a Thunderbolte: As was also the Bailiffe of *Mascon*, whom the Deuill caried awaie, as our *Chronicles* witnesseeth. And also as were *Matholin* and *Hollere*, Magicians of the Gothes, whiche were ouerwhelmed, as writeth *Olaus Magnus* in his Historie of the Nozthe Regions, in the third booke. Likewise *Oddo* a Magician of Denmarke, who was drowned. And infinite others came to the like euill ende.

But now to retourne to our Vennes: To entreate them and gouerne them well, you must haue fower seruauntes or maides, with large eares, well to conceiue, and vnderstande your commaundementes: And the scete of Partes, with diligente expedition to execute the same: And a trustie right hande, to bee faithfull, loyall, obedience, and of fewe wordes. For (as saith the *Terentian Parmeno*) it is a greate faute in seruauntes to bee dabbblers, and not to keepe their masters counsaill.

Their office shalbe to bryng the Vennes into their houses every daie, at foue of the Clocke in the Euenyng in Summer:

of Housebandrie.

mer: And at thre of the Clocke in Winter. Also that thei bee diligente to close the entries, and Windows of the Henne houses, that in the night, the Foxe (naturall enemye to Hennes) Weasells, or Polecattes, maie haue no accesle. And in the Moynyng, to open the entrees and windows, that thei maie come soothe. And then to make cleane the Pearches and Lathers. Also to refreache their Pottes and Troughes with cleane water, for filthie and corrupte water, engendereth the pippe, and other sickneses.

In the daie also, the said seruantes muste be myndfull, to visite the Paniers if thei be furnished with Hape, and to refreache them if neede bee. The whiche muste be doen euery weeke, for engenderyng of Lice, Moymes, and Uermine, whiche make the Hennes leane, and cause them to scrache.

In like maner thei muste be diligent, in gatheryng the Egges. And by account to deliuer the to a woman, whiche shall laye them in a dyer upon faire wheate strawe, in a place of large and free ayre, to be kept freshe and cold. The same seruantes, after that in the Moynyng, thei haue giuen the their feeding of Barley and Otes, and sometymes also Fetherbes, or Tares, shall cast among them some nye Hosedoung, to the ende that the Hennes maie labour the more, to seache their meate with scrappynge. For such exersise, is wholsome for them. Then aboute Noone, thei shall feede them againe, rallyng them with louds voice that thei maie be acquainted with the call of their keepers, whom thei will sone knowe, as did the Sparrowe of *Lesbia Carulliana*: The Parratte of *Corinna Quidiana*: The Thrush of *Agrippina* the wife of the Emperour *Claudius*: The Rauen of the Shoemaker of Roome, whiche gaue the good Mowse to the Emperours *Tiberius*, *Germanicus*, and *Drausus*. And was bought for xx. *Sesterns*, amountyng to the summe of vi. hundred crownes of our money, by the supputatiō of *Budeus*, after the rate of xxv. crownes one *Sesterne*. And in like maner shall thei doe a little before thei byng them to rouse.

A profitable discourse

If your parde containe twoo Acres inclosed, you maye thereof plowe halfe an Acre in some corner, where the Hēnes maie sometymes in the daie scrape the grounde, and comble them selues in the duste of sande, wherein thei take greate pleasure. You shall plowe or hardle the saied lande, once in the moneth, that it become not to hard, that the Hēnes maie easely raise it, without hurtyng their clawes.

You maie also caste certaine seedes vppon the plowed ground, and couer it with the hardle, that the Hēnes maie take boch moze pleasure and labbour, in discoueryng it. For the Hēnes through idlenesse, become grosse and heauie, and will cease from laipng.

When your Housebandrie shall bee thus well ordered, you muste practise in the Citie of Paris, with ten or twelue Philistions, dwelling in sundrie places of the saied Citie. Not of the bearded and delicate Apollinaries, whiche care for nothyng but glorie, and ciuill flatterie, to get riche Wiues. But of the bearded *Esculapians*, suche as was the famous Florentine, a man of singuler knowledge and experience in his arte, and famous for the wise counsaill which he gaue to his daughter, pursued by the vnhastelous of *Ladislaus* kyng of Naples and Hungarie.

Suche auncient Philistions will easely permitte the necessities of Nature, and confirme the wholesome Couete of the Emperour *Claudius* who (as witnessteth *Suetonius*) permitted in banquettes and compaignies, freely and without shame, to lette scape the winde of the bealie, knowyng that certaine shameshafte persones, subiecte to the Collicke, haue died for holdyng the saied ventositie: As also *Cicero* in the xxiij. booke of his Epistles, saith that fartynge ought to be as free as belchpng, after the opinion of the Stoikes.

You shall giue theim to vnderstande, that you can daiely furnishe their Pacietes with new laied Egges, euery morning without faile. You shall also aduertise theim, of theim that haue the sellpng, and distribution of them.

Pou

of Housebandrie.

You shall also take heede, that you haue not to deale with suche Philitiōs, which haue nought els to doe thē to walke their Pules, as thei were whiche were obserued by Master Francis Rables *Pentagruell*, to departe out of their lodgingg at fixe of the clocke in the moynng, and to returne at Noone without strikynge of stroke. For suche are the verie patientes of impacience, by the vnderstandynge of *Eoptiques* and *Acromaticques* of *Aristotle* and *Alexander* his Disciple, whiche thei thought onely worthe to bee read, as writeth *Quintus Curtius*.

In like maner you muste bee acquainted with xv. or xx. Gainsellers, or Regraters, suche as can chatte and babble beste, and walke aboute all the streates, & the fower corners of the citie, and the moste famous places of the same: as the Burse, the Pallaise, the greates Haules, the Portes, and other places of greates resorte: Assurynge them to furnishe them daiely of a number of newe laied Egges, whiche thei shall sell and distribute to your profite, agreynge with them for reasonable price and wages, as shalbe saied hereafter.

Haupng kepte this order, you shall bee carefull and diligent, to cause your Egges daiely to be caried to the Gainsellers, or women that shall sell them again in the moynng of the daie followynge. You maie carie thē beste vpon Asses. For whiche purpose, that Beaste is verie proper, because of his slowe goynge, that he breake not the Egges. But take hēde that thei eate no Figges, leaste you bryste for laughynge, as did the Philosopher *Chrysippus*, as writeth *Diogenes Laertius*, in his booke of the liues of Philosophers. The like also haunced to *Philomenes*, as writeth *Valerius Maximus*, in his Chapter of rare kyndes of Death.

Now it resteth to make you vnderstande the profite, that shall come vnto you daiely of your summe: all charges and expences deducted: the rente of your house paid, the wages of your seruantes, the Gainsellers contented, the charges of the Ass, his keeper compted, and also the graine or corne

C. iij. where.

A profitable discourse

wherewith your Vennes are fedde. For of the sale of Egges^e is taken no custome, or imposition, as was in the tyme of *Ihon Ducas* Emperour of Constantinople, and successour of *Theodosius Lascaris*, who was so excessiue, that in a fewe daies, the Crowne of *Irene* the Emperesse, was thereby mar-ueilously enriched in precious stones and iewelless, as *Nephorius* hath left in writyng, in the third booke of the *Histoire Byzantine*, in the chapiter, of the famine of the Turkes.

ob. and one
thirde.

You shall sell, or cause to be solde, every newe laied egge easely for sixe Frenche pence the peece. For I assure you, that within the Citie of Paris, are a thousande, yea rather twoo thousande, that will gladly giue a Carolus (whiche is nyne Frenche pence) for every newe laied Egge, beeyng thereof assured: wherein see you faile not.

How many Gentlemenne and Gentlewomen are there, whiche greatly desire in the Hoynyng, to eat a newe laied Egge: How many are there of Citezins, and their wiues, touched with the like desire: How many old folkes wearie of Fleshe, could for their Dinner bee contente, with a newe laied Egge or twoo: For you must knowe that an Egge, is naturally of good nourishment, wholsome, delicate, of easie digestion, and maketh good blood, as writeth *Alexander Aphrodisens* in his seconde booke, and xxviii. question of his *Problemes*. Likewise *Albertus Magnus* writeth, that an Egge engendereth in a manne, as much good blood, as is the bignesse of the yolke, whiche tourneth almoste all into blood.

I haue yet made no memorie of sicke folkes, whiche of necessitie haue nede of newe laied Egges, by the ordinaunce of the Physitions, whose freendship you shall entertaine for the same purpose. The number of the whiche sicke folkes, I am sure in the saied Citie, will daiely surmounte a thousande persones: without speakyng of them that keepe a certain diet, as well to encrease the lustes of their pleasures in Uenerie, as also to restore that which somtyme by excessiue wanton-

of Housebandrie.

wantonnesse, thei haue diminished of their strengthe and health. For these also shall haue neede of your marchandize.

You maie therefore by this deduction, bee assured of the bent and sale, and deliuerance of your Egges daie by daie as muche as your Hennes shall doe their endeuour, orderly to furnishe your Customers.

Now lette vs retourne to our accompt. You can gather no lesse euery daie of your xij. hundred Hennes, then eight hundred Egges: whiche are twoo terces or thirde partes of the number: Leauyng the other terce or thirde parte of your Hennes, in the meane tyme to reste and repose theim selues. For the season is not euery daie agreable for all Hennes to laye: Specially in the middell of Winter, and other tymes neare vnto that. But you shall then helpe them in giuyng them Fenegreke, commonly called the dredge of Horses. And also Barly halfe sodde. For these thinges keepe the in naturall heate, and cause them to laye.

Eight hundred Egges, by supputation Arithmetically, at sixe Frenche pence the pence, will yeld. **L. Soules** for the hundred. Whiche in number producte, maketh **xx. Frankes**, or Frenche poundes a daie. Whiche is, for the saied eight hundred, seuen score Frankes the weeke, and seuen thousande thre hundred Frankes the yere, of honest profite.

L. Soules is
b. s. vi. d. and
ii. third partes
of a peny.
xliiii. s. v. d.
ii. thirdes.

Let vs diuise the charges. And that whiche then remaineth, wee will call the gaine and profite. For the Lawiers saie, that wee call nothyng profite, sauyng what remaineth after the charges deducted: as the famous Lawier *Papin* hath well defined in the xxiiij. booke of the Pandectes, vnder the title of repetitio of dowrie after the mariage dissolued.

First for the pension of the woorkeman, and his House for euery daie **xx. Soules**: whiche by the yere commeth to thre hundred, thre score and five Frankes. I here vnderstand yeres of the Sunne consisting of thre hundred, thre score, and five daies.

ii. s. ii. d. and
ii. thirdes.

For sower Seruauntes or maides, **xx. Soules** the daie, whiche

A profitable discourse

xl. lib. xi. s.
i. d. 7 i. third.

which is for eche of them for wages, meate and drinke, five Soules to finde theim selues: amountyng in the yere to the like summe of thre hundred thre scoze and five Frankes. You knowe how greatly sobrietie is to bee commended in seruauntes, bothe menne and women: whiche kicke when thei bee fatte (as doe Donkes in the mewe) and murmure when thei bee full. Emong the whiche, wee meane not suche as with pure conscience, exercise them selues in their bowe of contemplation of Diuine thynges, in whose soules, contemplation taketh perfection, as saith the Diuines. For in all sortes of men, the beste ought to bee respected, and the worst noted. Neither yet do I meane, that you should bee so sparyng for the meate of your seruauntes, as was the Abbot of Polon in Hungarie, who was wont to saie that of all the woorkes of his Seruauntes, the mouyng of their Iawes greued him moste: he was so filthely coueteous, that he disdained to see his seruauntes eate, as writeth *Aeneas Syluius* in the xliij. Chapter of his Historie of Boheme.

vi d. and ij.
thirdes.
x. lib. v. s.

For the charges of the twoo Asles (although Thistles growe euery where abundantly) wee will allowe v, Soules a daie: amountyng to fower scoze and twelue Frankes, and five Soules in the yere. And for the Asle keeper (whom you maie also applie to other seruice, after that he hath brought his Egges to the place appointed) who can haue no lesse then one maide to accompanie hym, whose allowance beyng after the rate of five Soules the daie, commeth to fower scoze and twelue Frankes, and five Soules the yere. Whō you shall aduertise, that he ouercharge not his Asles least thei murmure as doe the Donkes vntoformed.

The Emperour *Augustus Caesar* after the victorie *Actiū* against *Antonius*, iniured by the loue of *Cleopatra* Queene of Egypte, goyng to see the Shippes captiue, found sodainly an Asle keeper, and asked hym what was his name: Who answered that his name was *Fortunatus*: and the names of his Asles, *Victorions*. Thereby gratulating the victorie of the

of Housebandrie.

the Emperoz. You maie fee the profite of your Asses with like congratulatio, and hope of good Fortune and victorie, against the that would haue throwe you into miserable povertie: if you folowe your businesse with requisite diligence as did the saied Emperoz *Augustus* his warres: Auoidyng suche delices & pleasures, as *Antonius* vled with *Cleopatra*.

For meate or feedyng for the Hennes, shall suffice for the daie twoo quarters of Paris measure, as well in Barly as in Otes, Fitches, or Tares: and in Winter, bearded or horned Wheate, (whiche in Champaigne is called *Sarasine Wheate*) after xxv Soules the Septier or quarter, which by the daie amounteth to L. Soules: and in the yere seven hundredeth, fower scoze and seven Frankes, and tenne Soules, whiche is fower scoze and vij. li. x. s.

Septier is the
Quarter of
Paris
v. s. vi. d. and
ij. thirdeg.

As touchyng the Philistians, some of theim selues shall haue neede of your marchandice: as thei that haue a Familie, and many litle children: whom you must visite wekely with certain quarterons of newe laied Egges, brought on Thursdaye for Fridaye & Saturdaye. At Easter also with certaine Red Egges to present to their neighbours, as the reuenuue of their practike. But suche as haue no familie, and seke for wife and house, followyng the pcepte of *Xenophon* in his *Oeconomiques*, you may to (gratifie them) shewe them the increase of your Housebandry, and recite vnto them the pleasure whiche you receiue therein, to hasten them to caste theim selues into the nette of happie Dispay, and yet in the meane tyme honour them with some pretie Presentes.

And if you haue the meanes to recouer Bullettes, or Chikens of the race of the Hene, whiche engendered them perfectly formed, scrappyng and peppyng, and followyng the Hene, as sone as thei bee out of the Egge (as rehearseth *Apuleius* in his booke of the golden Asse) you maie thereby giue argument of high Philosophie of nouelties, vpon the doubt whiche thei make, if the round Egges byyng for the Cockes, and the long Egges Hennes. Wherein *Albertus*

D. J. Magnus

A profitable discourse

Magnus the Ape of *Aristotle*, doeth contrary his Maister, in the sixth booke of Beastes.

A pretie question.

But in the resolution of this question, you shall finde the no lesse troubled, then in this: whiche is, why there are moe Sheepe then Wolves: Seyng that one Sheepe commonly engendereth not but one, or seldome tymes twoo, whereas the Wolfe byngeth for the eight or nyne. Againe, in consideration that for one Wolfe that is killed, a thousande or twoo thousande Sheepe goe to the slaughter. For the reason whiche *Herodotus* byngeth in his thirde booke of his Muse of *Thalia*, (where he saith, that Nature hath made fierce and cruell Beastes moze fruitfull, speakyng of the multitude of Serpentes and Tipers, whiche in *Arabia* keepe the Trees of Frankensence) can not be applied to Wolves, whiche are fierce and rauenyng. But to retourne to our charges.

xxviii. lib.
xv. s. ix. d.
one third.

For the entertainement of the saied Physicians, I giue you estate of twoo hundred and thre score Frankes by the pere. So shall your Physicians haue no occasion to complaine, that thei haue the pension of Pulvers. Of other fidelitie neuerthelesse, that he that is founde culpable of false reporte, shall abide the Iudgement of the Senatour *Papirius*, at the siege of *Aquilon*, a Towne of the *Samnites*, of the whiche *Valerius Maximus* maketh mention in his vij. booke.

vi. d. and q.
thirde.

xv. s. vi. d.
q. thirde.

xl. li. xi. s. i. d.
and i. thirde.

To the Sainsellers, you shall giue five Soules for a hundred. Giuing the charge, that thei sell not in your name, any Egges but yours. Whiche in summe, shalbe by the weeke seven Frankes: and by the pere, three hundred, three score and five Frankes. In the whiche you shall doe nothyng contrary to the opinion of *Socrates*, who blamed theim that bought Marchaundize by grosse, to sell theim againe to others by retaile, as hurtfull to the common wealthe.

x. li. liii. s. v. d.
one thirde.
viii. hundred
xi. li. ii. s. q. d.
two thirde.

Then the supputation or compce beyng made bypon xx. Frankes of the sale of your Egges by the daie, amounting to seven thousande and thre hundred Frankes by the pere,

wee

of Housebandrie.

wee muste rebate the summe of two thousande, seuen hundredeth and three Frankes, and five Soules Tournois, (of the hundred
lib. vii. s. ii. d.
ii. thirdes. currante money) for the expenses here before compted. So remaineth vnto you the profite by the yere, the summe of fower thousande, five hundredeth, fower scoze and xviij. Frankes, and five Soules, whiche is five hundredeth and xj. li. xiiij. s. x. d. and ij. thirdes.

And when your laiyng Vennes shalbe no more then sixe hundredeth a daie, leauyng the other sixe hundredeth in reste to abide their season, yet shall remaine vnto you xv. Frankes by the daie: and by the yere, the thousande, fower hundredeth xxxiii. s. liii. d. fourtie and seuen Frankes, three Soules, and nyne pence, all charges deducted, whiche amounteth to three hundredeth fower scoze and three li. v. d.

Whiche seemeth to me an honest gaine and profite, vpon the employng of so little a summe, and that, without all filthie Usurie: By the meanes also whereof, you maie feast your frândes, and leade a ioyfull life: I saie not prodigall, as of *Alope the Tragike*, with his platter of small Birdes, whereof *Plinie* maketh mention in the tenth booke of his *Naturall Historie*. Neither so daintie or gluttonous as of *Apitius*, that was in the tyme of the Emperour *Tiberius*. Neither yet so sumptuous & magnificent, as that of *Lucullus* noted of *Plutarche* (in his booke of the liues of famous men) for the Bankett whiche he made vpon the sodaine, for *Pompeius* and *Cicero*. the expense whereof was no lesse then xii. hundredeth and fiftie Crownes, commyng to L. *Sesternes* Romaine. Or that of *Pomponius Atticus*. Againe on the other parte, I meane not that your liuyng shalbe so streight, in frugalitie or sparyng, as was that of *Curius Dentatus*, who liued with Radishe rootes. Or of *Pertinax* who would be serued tenne times with one salet. Neither so vile or sparyng, as was *Epaminondas* a greate Lorde of *Thebes*, who kepte his chamber while his apparell was amending, because he would haue no chaunge.

Dis.

But

A profitable discourse

But temperate and modeste, as that of the kynges of Egypte, who befoze thei fell to their meate, disputed of modestie and sobrietie, takyng pleasure in bankettes, more ioyefull, then sumptuous or exquisite. And so shall you not faule into the penaltie of the Lawe Numerall of *Iulus*, who prescribed a Taxe to be payed of the charges, made in greate feastes and bankettes.

And for as muche as it maie seme a thyng vndercent, that a man should make profession of an Art, or trafique of marchaundize, whereof he hath no knowledge, beyng ignorant of the natures and temperatures of the thynges whiche he hath in hande: I will not faile to aduertise you of the diseases, whiche come to *Vēnes* and *Cockes*, and of their remedies, and when it shalbee needefull to chaunge them, and put others in their places, to the ende that your number doe not diminishe: as you knowe that by surrogation, the kyndes of all thynges are preserved in their beyng, and so remaine perpetually: as Diuine *Diotimus* taught *Socrates* in the seconde booke of the feast of *Plato*.

Their common disease is the *Pippe*, whiche is a disease of the tongue, the ende whereof is thereby hardened, in manner of a gristle. And thereby also the *Venne* loseth her taste bothe in eatyng and drinkyng: and infecteth the other *Vennes*, specially within the house, and the place of their feeding.

This disease proceedeth, either of beeyng long without drinkyng of cleane and freshe water, or by drinkyng of foule and stinkyng water. And to heale it, you muste take the *Venne*, and take awaie the superfluitie, which groweth on the tongue hardened at the ende. And then washe the tongue and beake with *Vile*, in the whiche shall bee tempered a hedde of *Garlike*. And putte among their meate *Staphisacre*: and to rubbe the tongue wel with spetle or *Vineger*, first tempered in the mouthe of the seruauent.

An other disease, is the *Catarre* or *Rheume*, whiche is a fluxion of colde Humours in the hedde of the *Vennes*, making

of Housebandrie.

kyng them to hang their winges, and their crestes or combes. The remedie is, to trauerse or ouerthwart their nostrilles with a Feather put throughe them, to open the Fluxio or Rheume that is stopped, and maketh them blinde. It shall also be good to warme their drinke in Winter: Because suche diseases procede of cold, or drinkyng of Frosen water, or lyng vnder y^e Doone, the mother of al moistnesse.

Against the Lice and vermine, whiche make them leane, feeble, and vnfruitfull, I haue shewed you the remedie. But when the disease is now come, the remedie is to bathe them with a little Wine, or drinke, in the whiche shall be sodden some Comin or Staphisacre, commonly called the death of Lice, applyng it to the heddes of little chyldren, with oyntmentes.

If you doubt, how I knowe this, not alledgyng any Authour for the prooffe: you shall vnderstande that I haue learned it, by practize of the common people, in like maner as the wise men among the Hebrues, named *Cabaliste*, and the like among the Gaules named *Druydes*, learned their Sciences by tradition, from mouthe to mouthe, and from hand to hand without Letters. Whereby is come to passe, that in our Fraunce, the gouernmente is more by customes not wrytten, then by wrytten lawes: As *Iulius Cesar* hath wrytten in his Commentaries, of the conquest of the Gaules or Frenchemen, in his sixte Booke.

The auncientes haue wrytten certain remedies, to kepe the Pennes from the Foxe, as *Palladius* in his Booke of Housebandrie, teacheth how to rubbe the walles of the Pen house, with the gaule of a Foxe and to cutte in little peeces the fleshe of a Foxe, and to mingle it with the Pennes meat to cause the Foxe to abhorre to come neare it, by feelyng the death of his proper kynde, whiche nature can not abide, as wryteth *Plinie* in the xxx. booke of his Naturall Historie. But the mooste soueraigne remedie, is to keepe faste and close the doores and windowes in the Night. And that in

A profitable discourse

the Daie, your seruantes often tymes come, and goe in all places and corners of your close. And that neare vnto it, or the Henne house, be no heapes of woodde, bushes, or stones, where suche beastes maie be hidde or harboured. For, the beastes whiche liue by rapte, haue euer a certaine feare ioyned with their craftinesse, and desire of rauenyng.

Aboute the tyme of Autumne, you shall euery yere draw a hundred or two hundred of the eldest of your Hēnes, and suche as haue their clawes longest, and grossest. In place of the whiche, you shall put yonger of suche sozte or qualitie, as I haue befoze described.

If peraduenture you be of opinion, to kepe your Egges of one season for an other, you must laye them in order vpon sheaues or strawe verie freshe, with the sharpe ende vpyward or to laye them in Paniers in like maner. And that thei be well couered with strawe, that thei bee not tourned by too muche heate, or cold. And if you wil chose the beste for your frendes, take *Candida, Longa, Nova* (that is) *White, Long, and New*, folowynge the opinion of the Schoole of *Salerne*.

The other two Acres whiche remaine aboute youre parde, courte, or place inclosed, shall be commodious to sow Barly, whiche is a graine verie proper for the noziture of Hēnes. And if you can recouer Barly of the seide of *Ethiope* whereas dwell the Jewes of the ligne of *Dan, Nephthalin, Gad, & Aser*, neare to the riuer of *Sabbatique* (whiche *Moyses* affirmeth to bee the Riuer in the holie scripture called *Gozan*) it shall bee singuler good, because one graine thereof byngeth forth an hundred, as *Eldad Damus* the Hebrewe hath written in his brieue Historie of the Empire of the Jewes inclosed in *Ethiope*.

I will write vnto you more amplie of the other profites, whiche concerne the noziture of Hennes, and of what properties thei are, and what one maie drawe of their substances. But my ende hath been none other, then to giue aduise, how for a little summe of money, & little trauaile, you maie
gette

of Housebandrie.

gette greate profite: to the ende that you maie the moze easely forgette your losses, and accustome your self to the noise and cluckyng of your Hennes: and not to seeme moze delicate, then was the good Philosopher *Socrates*, who bore it easely, because thei laied hym Egges: as he bore patiently the murmurpng and scoldyng of his wife *Xantippe*, because she bore hym childzen.

You maie euery daie see your menage, or Housebandrie. And (as did the *Peripatetici*) walke aboute the closes, and other places: and consider the endeuour of your seruantes. Whom also by this meanes, you shall make moze carefull and diligente: and your Hēnes better intreated, accordyng to the *Apophthegme* whiche saieth: That the eye of the maister, maketh the seruant prompter, and the horse fatter: as also *Aristotle* maketh mention in his firste booke of *Oeconomikes*. But how so euer it bee, directe your Housebandrie in suche order, that bones bee not giuen to Asses, and Thistles to Dogges.

The Haide seruante, or Chamberlaine of *Prometheus* (named *Experience*) who serued hym, after that he hadde brought from Heauen the liberall Sciences, and to whom when he dyewe neare to death, he gaue them by Testament, maie in short tyme assure you, either to continew this marchandize and trafique, or to leaue it. For she (*Experience* I meane) is one of the chief Seruantes, whiche you muste haue, with other diligente compaignie.

You ought not to take it græuously, to leaue your dwelling place, and accustomed pleasaunte ayre, or your neighbours, cousins, or frendes. For you knowe well the incommodities whiche ciuill warre bringeth, the whiche (as writeth *Cicero* to *Marcus Marcellus*, in the fowerth booke of his familer Epistles) is no lesse lamentable, then the victorie gotten by sheadyng of domesticall bloud. And therefore not without reason saieth the Prouerbe, That warre is pleasaunte to suche, as hath no experience thereof. The
whiche.

A profitable discourse

whiche sayng, *Erasmus*, a rare man in all kinde of learnyng hath in his *Chiliades*, dilated by many examples: As you maie also easely iudge at this present. You knowe also that the Marchaunt to his pouertie, hazardeth hym self by lande and sea, and leaueth his natieue Ayre and Countrie.

And for the doubte that you maie haue, not to bee assured in peaceable possession of your inclosed ground, against the violence of Thēues or Souldiers: I would wishe you for the garde thereof, either the wakyng Serpente, whiche kept the Gardens of *Hesperides* (famous for the golden apples) slaine by *Hercules* of *Thebes*, or the furious Bulles, whiche kepte the Golden Fieelde in the Ile of *Colchos*, vnder kyng *Eneas* the Father of *Medea*, whiche were ouercome and tamed by *Iason* of *Theffalia*, at the voiage of the *Argonau*ra. Haue recourse to the *Metamorphoses* of *Ouid*, in the fourth and seuēth booke. But better then all this, shall serue for your securitie, a Tablet of thre flower de Lices (the Kynges Seale) authorisid by the kyng: whiche shall bee of greater efficacie, then any other sauegarde that you can desire.

For finall counsaile, I praie you continue in the loue and feare of GOD, obeisaunce to your Prince, and his Magistrates, reuerence to all superiours, with patience of your losses, to occupie your trade without fraude, and you shall finde multiplication of all your goodes. And then (as saith *Iuuenal* in his thirde *Satyre*) you maie say, that you are the sonne of a white Henne.

But when you shall bee knowne to doe seruice, to so excellent a common wealthe, as is the Citie of *Paris* (whiche surmounteth all those that haue been famous among the *Greekes*) and that you haue giuen the firste entrie, and (as saith the Prouerbe) broken the Ile to others, I suppose your enemies shall bee repulsd, as were thei of *Furius Cressinus* Citezin of *Roome*, enuid of his neighbours, because that of a litle he raised moze Gaine, then thei d.d of
much

of Housebandrie.

muche Tillage. For the whiche thei imputed vnto him, that he vsed Witchcraft, and Inchauntment. Who bringyng forthe his Instrumentes of Housebandrie, his diligent seruantes, and also his owne Daughter moste skilfull in menage, was discharged of all suche suspicions, and of all men greatly commended, as writeth *Titus Linius*. And furthermore, your felicitie and prosperitie, shalbe a passion to your enenuies, as chaunceth to all enuious persones.

I knowe other experiences verie prompte. But of no greater gain then sixe Frankes the daie, all charges deducted. Therefore, if my firste instructions seme not agreeable vnto your nature, aduertise me thereof, that I maie directe vnto you an other waie more easie, and no lesse delectable, though of lesse profite. xiii. s. iiii. d.

Peraduenture some will thinke this Counsaill verie straunge and ridiculous, and perhaps of difficult executiō. To thinke it straunge, there is no greate reason, considering that nourishyng of Pennes for honest gaines, is no newe or straunge thing, if we beleue that whiche *Celins Rhodoginus*, a worthie Autor, hath written in his 14. booke of Antiquities: That in the Ile of *Delos* (other wise called *Ortygia* for the abundance of Quailles) beyng one of the moste famous of the *Cyclades* in the sea *Aegaeum*, were founde many that made estate and trafique of the nourishment of Pennes, for gaine and profite. Who were so well exercised herein, and in the knowledge of their Pennes, that onely vpon the sight of an Egge, thei could easily iudge what Pen it came from. Therefore, that sell yng of Egges hath euer been a chyng commonly vsed: haue recourse to the Impost, which was in the tyme of the Emperour *Honorius*, as is saied heretofore.

As touchyng mockers, no man can establishe any thing so good, or well ordered, that the Dicker shall not bite, when Enue hath made impression in his foolish Braine, and hath there taken vp his lodgyng, to torment his Hoste.

And to resolue you of suche difficulties, let vs take holde

C. j. of

A profitable discourse

of the sayng of *Agathon* a yong gentleman, in the Oracion whiche he made of Loue in the feaste of *Plato*, sayng: That we ought moze to feare the iudgement of a fewe wise men, then of many ignorant fooles and mockers. For Wisemen flowie giue the loose bridle to their tongues, but vse their wordes with iudgemente: as also writeth *Cicero* in his Oracion for *Plancius*, sayng: That the iudgemente of tenne wise and graue men in one Citie, importeth moze then the iudgemente of all the common people, who for the moste parte, iudge without counsaill or reason.

If any manne shall saie, that the inuention of this counsaile is old: I confesse vnto you, that I am not the firste teacher hereof, as was *Carbilius* of the firste letters at Rome, or the firste Schoolemaister: yet hath it not been practised in our tyme. And as writeth the Poet *Horatius*, Many thinges are renewed, whiche tyme hath deuoured, and buried as deade, the whiche againe in tyme, shall bee drouned in the riuer of Oblivion; and shall againe retourne to their estate by course, as doe in maner all worldly thinges, as wise *Salomon* also witnesseth.

Assure your self my deare frēde, that *Magnifico Megret*, or any other Alchimiste, haue not with their Fornaces and Alembikes, drawne more profite by the Philosophers Stone, then you shall drawe out of the beatie of your Venenes, if you will ioyne pleasure with paine. And so shall you bee out of the daunger, into whiche suche Alchimistes fall, who oftentimes consume their Patrimonie, and blowe it awaie with Bellowes. But euer beware the Foxe. In the meane tyme, you shall receiue of your frēde this litle gift suche as it is, in hope hereafter to recouer of hym some better thyng, when occasion doeth serue: whiche (occasion) you must take by the haire before, that it scape not from you.

Now therefore, for the ende of this accompte, you must arme your self with patience, when affliction is sent, and auoide pouertie (the enemye of all good maners) by exercise
of

of Housebandrie.

of honeste and profitable frugalitie in vsyng the thynges, whiche you haue gotten by your labour: and therewith also a reputation not vulgare, whiche shall bee byuted througħ all Fraunce, for the noueltie of your enterpryse. Whereof some will take suche pleasure, as maie moue the seuerer Catoes to laughyng, and raise the Melancholike Dilte of waxpyng Democrites.

And finally, you shall herewith receiue the contentation of your louyng frende, with this pleasaunte present, to mitigate the sorowes of these Cloudie tymes, and to put you in good comforte of better hope in tyme to come.

Hatchyng of Egges without Hennes, as writeth
Ioannes Porta in his seconde Booke
of Magike Naturall.

TAke the dounge of Pigeons or Hennes, beaten into pouder, and finely Sifted. Then laye the Egges in suche soyt, that one touche not an other for breaking. And see thei be well couered with the saied dounge, bothe vnder and aboue, in close Panniers or Coopes, commodious for the purpose, so that the roudier or bigger ende of the Egges be dounwarde. But firste, you muste laie a bedde of Hennes feathers, and thereon the dounge: and likewise an other ranke of ~~bedde of feathers~~ ^{bedde of feathers} vpon the dounge that couereth the Egges. This doen, you shall euery xiiij. houres tourne the Egges, that thei maie equally receiue the heate. Thei must thus be kept, in a place of temperate heate. And when twentie daies are passe, if you shall perceiue that the chickens strike the shell with their billes, harken if thei peepe. For often it chaunceth, that for the thicknesse of the skinne or filme, thei can not breake forth. Then helpe the with takyng of the shell. And immediatly byng the Henne vnto the. The like maie be doen in a warme Duen, tempered to the measure and proportion of Natural heate. Like-
wise

A profitable discourse

wife also in hotte horse dounge, with like diligence of measuring, and conseruyng the heate, with adding of newe and pure dounge euery seuenth daie.

Cardanns in his xij. booke *De Subtilitate*, writeth muche in like maner: But saith that you muste firste make twoo Cushions or Pillowes, filled with Vennes dounge, beaten into fine powder and sifted. Then by sowpyng, or other meanes fastenpng on the Pillowes, Vēnes fethers, bothe great and small of good thickenesse, and laye the Egges betwene them in a warme place &c. as before.

He writeth that in the greate Citie of
Alkair or *Babilonia Nova* in
Egipte, thei vse thus to
hatche Egges in
greate multitude.

Finis.

